

THE BAPTIST RECORD.

J. B. GAMBRELL, Editor.
CLINTON, Miss.

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Signs of the Times.

One carefully studying the condition of this field must be impressed with a great defect in our educational system. Several years ago, while a pastor, but then, as now, deeply interested in Christian education, we began to agitate the subject of Academies as a link between the common schools and colleges. Our convictions on the subject deepened with passing years. A system of High Schools is the key to the situation in this country; they are necessary to the enlarged prosperity of the College. As it is, very few young men can prepare even in their colleges for the lowest college class. Hence they must go away to College unprepared. Some schools give a partial preparation, but it is generally all out of shape. It is not uncommon for a young man to apply for admission into the Freshman class with mathematics enough for the Sophomore class and no Greek or Latin. Perhaps he can't spell nor write with any degree of correctness.

Again, to the ordinary youth, a college seems too far away and too large for him to think about. He yearns for a knowledge, for a finished education, but the Mecca is far off, and there is no one to show him the way. He despairs, and after taking what he can get in the common schools at hand, settles down in life uneducated. Our present system is like a ladder with all the middle rounds missing. Higher education will never do well in this country till these missing rounds are supplied.

Again, we need High Schools to inspire the youth of the land with a desire for yet higher and better things in mental culture. But this supposes that the teachers in these schools will be of the right stamp. It supposes that they will not undertake in a bungling way to do college work. And especially that they will not make their pupils believe that there is nothing about them worth striving after. It will lie with them to lay the foundation, and give the boys and girls, too, an opportunity for higher education. If they did their duty, they would annually send forward to fill our college halls scores of the very pick of their classes.

But not the colleges alone need High Schools. The whole country needs them. Comparatively few people can go away to College, most none of the rest have any thing but the commonest education. With twenty or thirty such centres of education in Mississippi, and as many in proportion in Louisiana, a hundred youths could receive a far better training than is possible now. With these schools located in the country or at small villages where boys could be had at low rates, and may be paid for in the products of the farm, the question which is now pressing heavily on many parental hearts would be easily settled.

We wish to mention one other consideration. Every one of these schools would become a center of influence which would tend powerfully to build up an educational sentiment in the country round about. And this is what we greatly need.

When we think of the great benefits of such schools and the ease with which they might be established, it astonishes us that many communities do not take the matter in hand, and have them. They can be established in a way to enrich them. To be sure, some money would be required, but a large interest would come back at once.

Let us look at the question from a denominational standpoint. It matters much who teaches our children, because a teacher exerts, whether he will or not, a strong influence over his pupils. Whatever may be his moral or religious character, he impresses it on his pupils. The power of the teacher is great. Now it is but reasonable for us to wish this power exerted in favor of truth.

Have we done our duty till we have made reasonable effort to have it so? Education is a parental duty. Those parents who are able to educate their children and fail to do so, are against their children, against their fellow citizens, and against God. But it is not enough that we give our children mental training; we must look especially to their spiritual culture. We do verily believe that as Christians, we are bound to do what we can to control the education of this country. It is not a matter of denominational glory, but of duty to our children, to the world and to God. If there is power in education, it is

our duty to seize upon it, and use it for good.

We leave the reader to reflect upon the immense advantage flowing to us as a denomination, from a well arranged system of high schools covering our entire territory. They would prove, if well conducted, one of the chief factors in our future success.

This subject in which every part of the country is deeply interested, we think the approaching Convention should, in some way emphasize its importance. And, if we might advise, we would say that the General Association could not do better than to provide such a means of culture in our borders. It only requires management to realize this great benefit. A greater work hardly awaits any one than might be done by some man's devoting his time to preaching and establishing these schools.

Missionary Notes.

The following facts, relating to native women employed in missionary labor, are taken from a letter by Miss A. M. Fields, of Swatow, China; said letter appearing in *Bible Record*. "These Bible women, as they are called, are sent out to teach others; they are under the immediate supervision of the resident missionary."

Says Miss Fields: "I have found it best, not to take into my class those who offer themselves as pupils, but to seek out and invite to it those whose Christian character is such as to plainly recommend them for this work. We have the joy of finding many such in our classes, and such will, and do, remain steadfast through much hardship in the work to which they are called."

"I do not send any one out as a Bible woman until she has learned to read the Hymn-book and the Compendium of the Gospels. Once a year all the Bible women return to their school house here, for about three months' continuous study of the Bible. Perpetual contact with heathenism benumbs the conscience, and they need the quickening influence of a new view of their Lord."

"During the last five years the average number of Bible women has been twenty. Of these now employed, nearly all have been engaged in the work more than three years."

"They are sincere, patient and earnest women, humbly and bravely doing a work that is in Heaven reckoned at an immense value."

"They go two by two to the country stations, at each of which there are rooms provided for them, in connection with the chapel. The two give companionship and protection to each other, and spell each other in talking when many come to hear. They go out to the villages and hamlets, of which there are several tens within a few miles, and there tell the gospel story to the pagan women in their own homes. Sometimes they stay several days in a village, lodging with friendly hearers."

"At present the Bible women are sent out to their stations for three months at a time, the interval between communion seasons here at Swatow. If, on returning, they report many inquirers at the station where they have been, they, or two other Bible women, are sent to the same station for the ensuing three months. But if they report few or none willing to heed their message, they are sent to some station where there is an audible call for their labors."

"The women receive one dollar and a half per month while here learning to read. When they begin their work as Bible women, they receive two dollars per month and traveling expenses. The allowance made them, while learning to read, barely covers the cost of their food, and the half dollar added later, merely enables them to live away from home and give their time to Bible woman's work. They dress and live as poorly as do the poor women whom they teach; and they endure much exposure to rain, cold and fatigue. In a way that is unknown to all other Chinese women, they go to places distant from their own homes, and dwell among strangers."

"They often suffer extreme hardships, but no Bible woman has ever given up her work because it was hard. Two of the women lived through the hottest months of the year in a stable, because there were numerous inquirers in that place, and no other lodgings than the stable. Two of the women were badly beaten; in a certain village, and yet before their wounds were healed these women went back to that place to continue their work, because its welfare demanded their presence."

"The results of such work cannot now be accurately computed. But

when all those who have gone forth bearing precious seed; come again with rejoicing, these women will also come bringing their sheaves, and we shall be amazed at the greatness of the harvest."

From time to time we have expressed a want of reverence for certain Baptist usages. Read this: It is Baptist usage to promise no certain sum to pastors, and to "give" them at the end of the year a sum of money, which, if divided among the members of the church, would not keep them in tobacco. It is Baptist usage in many neighborhoods to contribute more money for the printing of minutes of an Association than is contributed by the same parties, for the spread of the Gospel over the world. It is Baptist usage for a few of the members, "perhaps two or three, or sometimes as many as eight or ten, to bear all the expenses of the church, while the great mass of them, perhaps one or two hundred, or more, contribute not one cent during their whole lives."

Of course we do not mean to say that every church is afflicted with all the usages above set forth; but what we do say is, that these usages prevail very largely among the Baptist churches of Georgia. — *Christian Index*.

Notes and Comments.

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The General Association of Virginia elected a layman, Gen. Field, President. A very good example for other bodies to follow.

Brother who intend going up to our coming Convention, should be thinking of what is to be done, and in all our denominational enterprises, Prof. C. is a layman, and he is right in this matter. We hope a large number of laymen will be at Okolona and Keachi.

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Why can't all our Sunday-schools celebrate the Centennial in honor of Robert Raikes? — *Baptist Reflector*. Perhaps all could; but, for our part, we never use religion to honor men, and hence we let such things alone. Your "Signs of the Times" are very opportune. I wish you would jolt our lazy pastors until you shake them off the stool of do-nothing. I need it — we all need it, out here — let us have more of it. — *L. E. H.*

Gen. Garfield, the Republican nominee for the Presidency, is, we believe, a Campbellite preacher. He thinks, no doubt, that he can employ his talents better than to preach Campbellism. He ought to know.

The State Mission Board, of Virginia, owes their missionaries nearly \$6,000. We are better off than that, but every one must do his full duty in raising that \$1,200 or \$1,500 before the month is out.

A missionary in Asia writes to ask whether the Baptist of the United States will not give an average of one cent a week to Foreign Missions? Can we not do this? Certainly we can. We can do this for Him who gave us life for us. — *Texas Baptist*.

Prof. C. L. Locke, of Hollins Institute, the leading Episcopal school of the South, thinks our educated laymen should take a more active part in all our denominational enterprises. Prof. C. is a layman, and he is right in this matter. We hope a large number of laymen will be at Okolona and Keachi.

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We have the news that some people do not like the Record, because it was started to support the State Mission Board. They are correct as to the mission of the Record; it is to support State Missions, Mississippi College, all other schools, temperance, pastoral support, and every other good thing, and it will stick to its business, even if some people are a little displeased. We would not edit, or have to do, with a do-nothing paper.

"When our hearts are given to God we make no bargain with him. Neither do we ask him how much he will be content with from us, nor how little of our service, our time, our money, we may yield to him without incurring his displeasure or man's reproaches. With David's fervor we shall loathe the idea of offering to God what costs us nothing, remembering that we were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ."

"The time has come when all lovers of God and the human race should unite in every laudable effort to eradicate the dire evil of intemperance from the earth. It has not come when all the lovers of God and the human race should unite to do away with the matchless evil, will it? One way to help temperance is for every Baptist to let wine and whisky alone."

Therivally at West Point has been a great blessing to pastor and people in more ways than one. It is permanent in its influence, assimilating and unifying the whole church, and quickening the pulse of progress and duty. Have baptized three more since Bro. Hurd's visit and others await the duty. — *J. Freeman*. Still there are those who would object to such a work. There are all sorts of folks in the world.

A few years ago Eld. L. Ball was holding an excellent revival in a town wherein dwelt a very proper lady, some 40 years of age. She said, "Mr. Ball, I don't like any excitement in religion; I think people should be calm." "How old are you?" was the reply. "Forty years." "How long have you known you were a lost sinner?" "Well, about thirty years, I reckon." "And you have never been excited yet?" "No." "Don't you think it is getting about time you were stirred up? What will become of you if you remain calm just as you have been, these thirty years?" She was silent. We commend the dialogue to our brethren who are trying to calm the people. Do we not need an awakening? Oh, for tongues of fire.

The Next Convention.

"We respectfully suggest to our brethren at Columbus, Miss., with whom the Southern Baptist Convention is to meet next year, that they definitely and at once determine not to make provision for entertaining any but delegates. This was done some years ago at Charleston, and it ought to become the custom. Other wise, the burden is too great, and the uncertainty felt as to the probable number is oppressive. The number of delegates present at Lexington was 312—the largest number at any meeting since the war. But the additional visitors provided for by the church are believed to have been at least 500, perhaps more. The famed Kentucky hospitality, as given by Pastor Burrows, wrestled with the undertaking, and carried it nobly through. But this thing they must stop, or few places will be willing to attempt the task. If there were any watering place as central and easy of access as Saratoga is to our Northern brethren, we should be more than half inclined to adopt the plan they have recently pursued, of letting delegates and all pay their own reduced rates. But there is no such place. And our brethren in many cities and towns will be glad to endorse the hospitality required, if the task is kept within practicable and calculable limits. We, therefore, ask the Columbus brethren to pursue this course, and to announce at an early day that they will do so. It is not desired to prevent ladies, and gentlemen who are not delegates, from attending. The presence of ladies is much to be desired, but for the sake of the Convention it is better that they should pay board at a hotel or boarding house, as we did last year. Nor is there any objection to the voluntary entertaining of kindred and friends by private arrangement. Neither the Convention nor the church has anything to do with that. But let the church, as such, undertake to provide only for delegates, and visiting ministers from the North. And they may safely calculate that the number will not exceed three hundred and twenty."

We offer this as an individual suggestion, and simply for the Convention's sake. We shall be glad if other Baptists papers at the South think fit to give their approval and endorsement. — *J. A. B.*, in *Religious Herald*.

We fully endorse the foregoing. The Southern Baptist Convention is too large a body for any church or city to entertain, if visitors are to be entertained also. We like hospitality, but are unwilling that the Convention should be destroyed for the sake of it.

The case is very different with our State Convention. It is comparatively small, and we greatly need the presence of those not delegates, especially the sisters. For years to come, we will not need to put any restrictions upon our invitations. At least, so we hope.

Donaldson, La., May 20, 1880.

Bro. Gambrell—Some friends may be pleased to hear from me now. I have spent the past three weeks pleasantly, and I hope, as an humble servant of Christ, profitably to his cause, on the river bottom. Leaving the city of N. O., on the thirtieth, I reached Donaldsonville in time to begin my work on the first of the month. You know this is an old city, once was the capital of Louisiana. It is a place of some 10,000 people, about fifteen hundred, mostly colored people; in all this number I could hear of but one white Baptist here, and another person who was once a very clever sister, a member of New Orleans First church, and is now a member of the Campbellite church. There are about twenty white Methodists who have preaching once a month from a minister who comes from New Orleans in the middle of the week. The Episcopalians have a church of about fifty Jews, a synagogue of about as many, and the Catholics the rest of the whites who make any pretension to religion. These people all showed me marked attention. I preached three times for the whites while there, in the Methodist house of worship, and had the greatest attention from Rev. R. A. Spang, Rector of the Episcopal church, with whom I had much pleasant intercourse. He attended my Bible school, and expressed much interest in it. He also attended my Bible school, and expressed much interest in it. He also attended my Bible school, and expressed much interest in it.

There is a large colored Baptist church at Donaldson, with about two hundred members. They have recently secured an organ, and while I have been here, have put into their house of worship a Baptist. Their pastor is an energetic young man, with I hope will be kept from sin and made the instrument of much good.

On Smyth Bend there are two churches which promise good—one three-quarters of a mile from Donaldson; and the other about one mile further away, under the care of Elder Jacob G. Warner, a venerable man from Virginia, of three score and ten years. In the latter church there are two or three very promising young men who have given themselves to the ministry. Elder P. A. Jones, who is Sheriff of the Parish, a man of fine personal address, very popular and exceedingly anxious to teach and to improve his people; he reads, writes and speaks well, and has great influence with all parties. He, with Elder J. W. Gray, now the school teacher at the Smyth Bend, a young man of promise, and Epps and Sutherland and others, I formed into a Bible School, which they have promised me to run and in that way assist each other all they can in the study of God's word. They will meet from time to time with a portion of the Scripture read and studied, selected for the present from the Gospel of Acts, and thus get good, and each do all they can to help the others, and pray together for mutual comfort and edification.

On Bayou LaPoudre, six miles from Donaldson, is the large and influential Baptist church of six hundred members, presided over by a venerable old man, Rev. J. C. Dickens, who now is eighty-one years old. He was baptized by Rev. Andrew Broadbent, in Virginia, and with his master and mistress were members of the same church. He had me to write to Bro. A. E. Dickinson, to try to find out about his son and daughter, and the Dickinson family, and old wife, if she be now alive. He was sold in Virginia to a Frenchman who brought him to Louisiana forty odd years ago, and he has lived within a mile of where he now resides ever since. White and colored, old and young, all love Father Osborne, and it is a real treat to sit at his feet and hear him preach the Word of God in the service of his God, in the dark days of his life. Frequently he would burst into tears and say, "I tell you, my God is a good God! Oh, how I love him, and want to serve him the balance of my days!" Like the venerable John, he addresses his people as "my children." Bro. Dickinson and Warner said my instructions reminded them of the old Virginia Baptist preachers, and Bro. Jones and Gray and Bro. Sutherland and Epps, valued me as an instructor for whose teachings they thanked God. Oh, for grace and strength to do my whole duty to them at all times. These Bible schools will do the people good.

I left Ulica, May 28, to fill an appointment with the Port Gibson Baptist Church, and arrived there for the 5th Sunday. I passed Bayou Pierre at Burtonton, and took down the valley by way of St. Elmo, through a section of fine farming country to within six miles of my destination, and stopped for the night with Maj. J. C. Leake, one of the best citizens, and most successful planters. The Major has an interesting family—consisting of Mrs. W. two accomplished daughters, and Master Willie—still in school; also two other sons, one Deputy Sheriff of Calhoun county, and the other a military student, who will graduate at West Point, N. Y., on the 11th inst. They are Presbyterians of the best type, and know how to make a Baptist preacher feel at home in their domestic circle. By 10 o'clock next morning I found myself in the midst of a beautiful, busy little city, situated on Little Bayou Pierre, eight miles east of Grand Gulf, with which it is connected by rail. Port Gibson has a population of about two thousand; with schools and churches equal to other towns of the same size. Pastor A. J. Miller, as per arrangement, met me, and, together, we took a stroll through the place. First to the court-house, where Circuit Court was in session, Judge Chamberlain presiding; thence to the Chamberlain-Hunt Academy, male school presided over by Prof. J. H. Leakey, students, about fifty; thence to Port Gibson Collegiate Academy—female school—presided over by Rev. John A. B. Jones, with two lady assistants. The Presbyterians have a house that would do credit to much larger towns. They have services every Sabbath—Rev. D. A. Plank, pastor; at the Methodist

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